

# Articles

9

## TO BE INQVIED OF

*within the Diocesse of Peterborough in the visi-*

tation of the Reuerend father in God, *THOMAS*, by the permission  
of God, Lord Bishop of Peterborough this present yeare 1605. And presentment to  
be made thereof by the Churchwardens and Side-men for that purpose

*lawfully appointed, in visitations, Synods, or els where, within the Dioces*  
aforesaid, at any other time, when occasion shall be offered, giving in an answer to euery particular

Article.



Printed by IOHN LEGAT, Printer to the  
Vniuersitie of Cambridge.

1605.

LIBRARY · LAMBERT  
FAC

## The tenour of the Oth to be ministred.

**Y**ou shall sweare, that all fauour, hatred, malice, hope of reward, or gaine, feare of displeasure, and all other vnlawfull affectiōs set aside, you shall vpon due consideration of these Articles giuen you in charge, present euery such person of or within your parish, as hath committed or made any offence or fault mentioned in any of these Articles, or which are vehemently suspected or defamed of any such offence or fault, wherein you shall deale vprightly, neither of malice presenting any contrarie to truth, nor corruptly sparing to present any, or to conceale the truth, hauing in this action God before your eyes, with an earnest keale to maintaine truth, and to suppress vice, So helpe you God in Iesus Christ, and by the contents of this booke.

ARTICLES TO BE INQVI-  
*red of within the Diocesse of Peter-*  
*borough. Ann. Dom. 1605.*



Nprimis, whether is there any in your parish, that hath affirmed that the forme of Gods worshippe in the Church of England established by law, and contained in the booke of Common praier, and administration of Sacraments, is a corrupt, superstitious, or vnlawfull worship of God, or containeth any thing in it that is repugnant to the Scriptures: or any that hath affirmed,

that any of the nine and thirtie Articles agreed vpon by the Archbishop and Bishops of both Provinces, and the whole Cleargie in the Conuocation holden in London, in the yeare of our Lord 1562. for the auoiding of diuersities of opinions, and for the establishing of consent touching true religion, are in any part superstitious or erroneous: Or any that hath affirmed that the rites and ceremonies of the Church of England, by law established, are wicked, Antichristian, or superstitious. And if you know or haue heard say of any such within your parish, you are to present the same.

2 *Item*, whether there be any in your parish that hath not celebrated and kept the Lords day, commonly called Sunday, and other holy daies, according to Gods holy will and pleasure, and the orders of the Church of England prescribed in that behalfe. And if there be any such, you shall present them. Also, whether the Common praier hath bene said or sung in your parish church by your Minister distinctly and reuerently vpon such daies as are appointed to be kept holy by the booke of Common praier, and their Eues, and at conuenient and visuall times of those daies, and in such conuenient place of your church, so as the people may be most edified: And whether your Minister hath obserued the orders, rites, and ceremonies prescribed in the booke of Common praier, as well in reading the holy scriptures, and saying of praiers, as in the administration of the sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or forme thereof: And whether the Letanie hath been said or sung when, and as it is set downe

the booke of Common praier, by your parson, vicar, or curate, in some conuenient place of your Church; And also vpon wenedsaies and frydaies weekly, though there be no holy daies, at the accustomed houres of seruice.

3 *Item*, whether is there any within your parish that hath couered his head in your church or chappell, in the time of diuine seruice, except he haue some infirmitie: And whether all manner of persons in the time of diuine seruice haue reuerently kneeled vpon their knees, when the generall confession, Letanie, and other praiers are read, and stood vp at the saying of the Beleeve, according to the booke of common praier. And likewise, when in time of diuine seruice, the Lord Iesus hath bene mentioned, due and lowly reuerence hath bene done, by all persons present. And whether in the time of diuine seruice, any haue busied themselues in the Church, either in talking, or walking, or any other way, then in quiet attendance to heare, marke, and vnderstand that which hath been read, preached, or ministred, not departing out of the church during the time of seruice and sermon, without some vrgent cause. And when any idle persons haue in the churchyard or church porch during the time of diuine seruice and preaching, whether the Churchwardens or Questmen haue not then caused them either to come into the church, or to depart.

4 *Item*, whether against the time of euery Communion within your parish, there be provided by the Churchwardens a sufficient quantitie of fine white bread, and of good and wholesome wine for the number of the Communicants, and not of beare or ale, or beare or ale and wine together. And whether your parson, vicar, or Curate, hath administred the holy communion so often and at such times, as euery parishioner may communicate at the least thrice euery yeare, (whereof the feast of Easter to be one.) And whether euery person within your parish, beeing of sufficient age, hath so communicated; And whether your Minister doth deliuer both the bread and the wine to euery communicant seuerally; And whether your parson, vicar, or curate hath giuen warning to his parishioners publicly in the church at morning praier, the Sunday before euery time of his Administration of that holy sacrament, that so they might the better prepare themselves. And if you know any defect to haue bene in any of these, you are to present it.

5 *Item*, whether your Minister haue admitted to the receiuing of the holy communion, any of his cure, which be openly knowne to liue in sinne notorious without repentance, or any who haue maliciously and openly

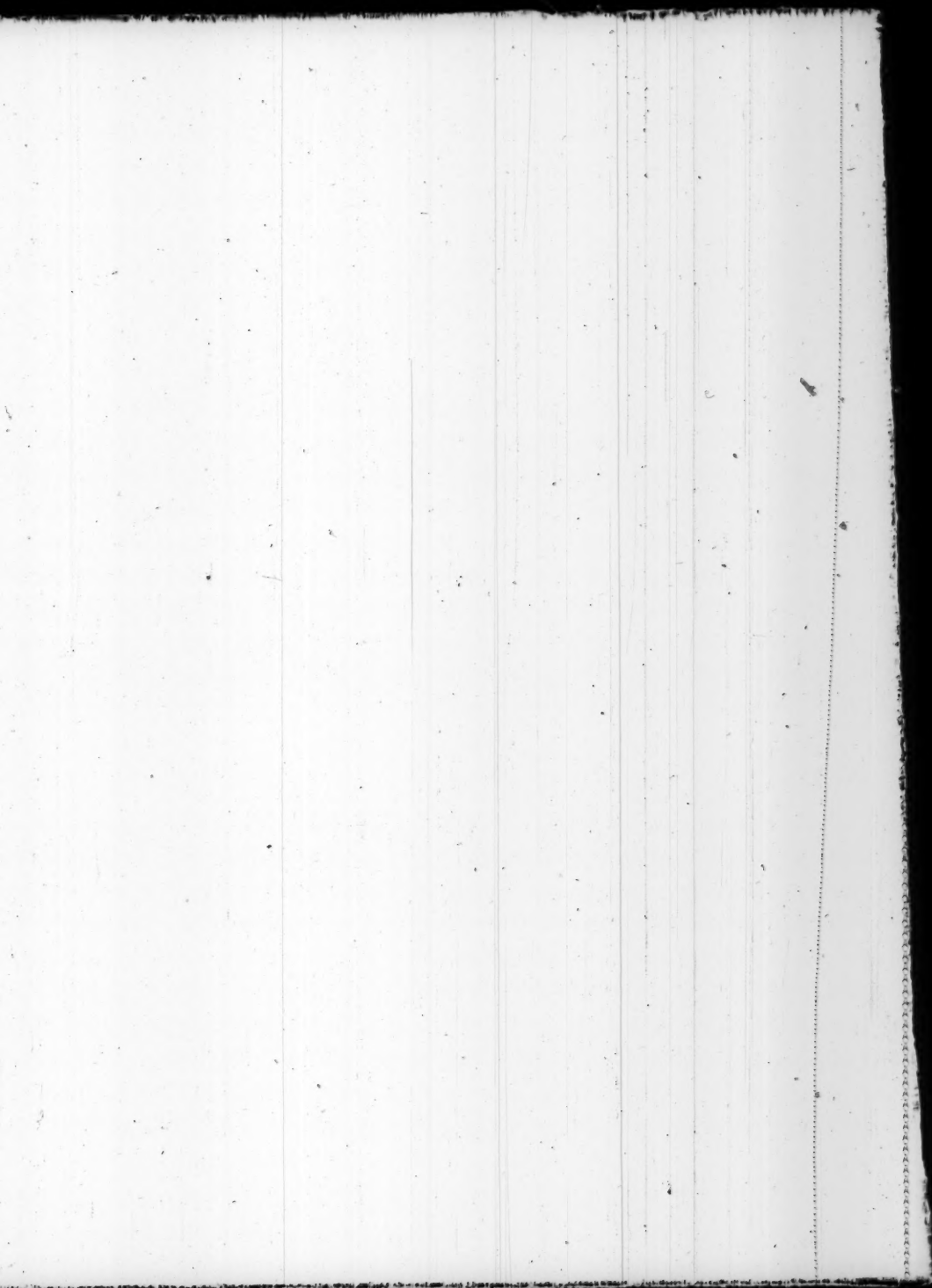
contended with their neighbours, vntill they haue bene reconciled: or any other that are common and notorious deprauers of the booke of common praier, and administration of the sacraments, and of the other rites and ceremonies therein prescribed: or of any thing that is contained in any of the Articles agreed vpon in the Conuocation 1562, or of any thing contained in the booke of ordering Priests and Bishops, or to any that haue spoken against and depraued his Maiesties soueraigne authoritie in causes Ecclesiasticall. And whether, when he hath celebrated the holy Communion, he hath admitted any to the same but such as doe kneele, and such as come to publike praier according to the orders of the church of England.

6 Item, whether your Parson, vicar, or curate saying the publike praiers, or ministring the sacraments, or other rites of the church, hath worne a decent and comely surplisse with sleeues, and his hood, if he be a graduate agreeable to the orders of the Vniuersitie: And whether in the administering of the sacrament of Baptisme, he hath vsed the signe of the crosse, according as it is prescribed by the booke of common praier, not admitting any man to answer as godfather for his owne child, nor any godfather or godmother to make any other answer or speech then by the booke of common praier is prescribed in that behalfe.

7 Item, whether your Minister, beeing a licensed preacher, and resident vpon his liuing, hath preached euery Sunday: and if he be not a preacher, whether hath he procured sermons to be preached in his cure once in euery moneth at the least, by preachers lawfully licensed: and in defect thereof, whether hath he read a Homelie prescribed by authoritie to the intents aforesaid. And if he be not residēt vpon his benefice, whether is his charge supplied by a Curate that is a sufficient and licensed preacher. And whether doe they in their Sermons pray for the Kings most excellent Maiestie, giuing his Maiestie his vsuall title and style, for our gracious Queene Anne, the noble prince Henric, and the rest of the King and Queenes royall issue, according to the order prescribed in the late Canons, exhorting also the people to obedience to his Maiestie.

8 Item, whether your Parson, Vicar, or Curate, doth euery Sunday and holiday, halfe an houre at the least, before euening praier, call for, heare, and instruct all the children, apprentices, and seruants of both sexes, that be of conuenient age, in the Lords praier, the ten Commandements, and in the Articles of beleefe, and diligently examine them, teaching them the Catechisme set forth by authoritie. And whether for that purpose he doth take





the booke of Common praier, by your parson, vicar, or curate, in some conuenient place of your Church; And also vpon wenedsdaies and frydaies weekly, though there be no holy daies, at the accustomed houres of seruice.

3 *Item*, whether is there any within your parish that hath couered his head in your church or chappell, in the time of diuine seruice, except he haue some infirmitie: And whether all manner of persons in the time of diuine seruice haue reuerently kneeled vpon their knees, when the generall confession, Letanie, and other praiers are read, and stood vp at the saying of the Beleeefe, according to the booke of common praier. And likewise, when in time of diuine seruice, the Lord Iesus hath bene mentioned, due and lowly reuerence hath bene done, by all persons present. And whether in the time of diuine seruice, any haue busied themselves in the Church, either in talking, or walking, or any other way, then in quiet attendance to heare, marke, and vnderstand that which hath been read, preached, or ministred, not departing out of the church during the time of seruice and sermon, without some vrgent cause. And when any idle persons haue in the churchyard or church porch during the time of diuine seruice and preaching, whether the Churchwardens or Questmen haue not then caused them either to come into the church, or to depart.

4 *Item*, whether against the time of euery Communion within your parish, there be provided by the Churchwardens a sufficient quantitie of fine white bread, and of good and wholesome wine for the number of the Communicants, and not of beere or ale, or beere or ale and wine together. And whether your parson, vicar, or Curate, hath administred the holy communion so often and at such times, as euery parishioner may communicate at the least thrice euery year, (whereof the feast of Easter to be one.) And whether euery person within your parish, beeing of sufficient age, hath so communicated; And whether your Minister doth deliuer both the bread and the wine to euery communicant seuerally; And whether your parson, vicar, or curate hath giuen warning to his parishioners publicly in the church at morning praier, the Sunday before euery time of his Administration of that holy sacrament, that so they might the better prepare themselves. And if you know any defect to haue bene in any of these, you are to present it.

5 *Item*, whether your Minister haue admitted to the receiuing of the ho'y communion, any of his cure, which be openly knowne to liue in sinne notorious without repentance, or any who haue maliciously and openly



contended with their neighbours, vntill they haue beene reconciled: or any other that are common and notorious deprauers of the booke of common praier, and administration of the sacraments, and of the other rites and ceremonies therein prescribed: or of any thing that is contained in any of the Articles agreed vpon in the Conuocation 1562, or of any thing contained in the booke of ordering Priests and Bishops, or to any that haue spoken against and depraued his Maiesties soueraigne authoritie in causes Ecclesiasticall. And whether, when he hath celebrated the holy Communion, he hath admitted any to the same but such as doe kneele, and such as come to publike praier according to the orders of the church of England.

6 Item, whether your Parson, vicar, or curate saying the publike praier, ministering the sacraments, or other rites of the church, hath worn a steeple and comely surplisse with sleeues, and his hood, if he be a graduate agreeable to the orders of the Vniuersitie: And whether in the administering of the sacrament of Baptisme, he hath vsed the signe of the crosse, according as it is prescribed by the booke of common praier, not admitting any man to answer as godfather for his owne child, nor any godfather or godmother to make any other answer or speech then by the booke of Common praier is prescribed in that behalfe.

7 Item, whether your Minister, beeing a licensed preacher, and resident vpon his liuing, hath preached euery Sunday: and if he be not a preacher, whether hath he procured sermons to be preached in his cure once in euery moneth at the least, by preachers lawfully licensed: and in defect thereof, whether hath he read a Homelie prescribed by authoritie to the intents aforesaid. And if he be not residēt vpon his benefice, whether is his charge supplied by a Curate that is a sufficient and licensed preacher. And whether doe they in their Sermons pray for the Kings most excellent Maiestie, giuing his Maiestie his vsuall title and style, for our gracious Queene Anne, the noble prince Henrie, and the rest of the King and Queenes royall issue, according to the order prescribed in the late Canons, exhorting also the people to obedience to his Maiestie.

8 Item, whether your Parson, Vicar, or Curate, doth euery Sunday and holiday, halfe an houre at the least, before euening praier, call for, heare, and instruct all the children, apprentices, and seruants of both sexes, that be of conuenient age, in the Lords praier, the ten Commandements, and in the Articles of beleefe, and diligently examine them, teaching them the Catechisme set forth by authoritie. And whether for that purpose he doth take

take the names of them all, and by course call certaine of them by name, euery Sunday and holiday to come to learne the same Catechisme. And whether the Churchwardens and svyorne-men doe assist the Minister, as he doth prescribe them in that godly examination.

9 *Item*, whether your Parson, vicar, or curate haue married any persons within your parish, without the publishing of banes according to the orders of the Church of England, or without lawfull license thereunto obtained, or any within the degrees forbidden: or whether there be any in your parish that hauing bin diuorced, doe inhabit and keepe companie together, and beeing married that haue left their wiues, any man that hath two wiues, any woman that hath two husbands, any that deferre the solemnization of matrimonic beeing lawfully contracted, any that haue contracted themselues without consent of parents, any that haue beene married in any priuate house or chamber, or at any vnlawfull time, but onely betweene the houres of eight and twelue of the clocke in the forenoone, who married them, who were the parties so married, &c who were present at the marriage, expressing their names and surnames.

10 *Item*, whether your Minister doth euery Sunday at the time appointed by the communion booke, declare to the people whether there be any holidays or fasting daies the weeke following. And whether doth he solemnely denounce Recusants and excommunicate persons in the church, that so others may be admonished thereby to refraine their companie and societie. And whether doth he visit the sicke and instruct them and comfort the in their distresse, according to the order of the communion booke, if he be no preacher. And whether doth he refuse or delay to christen any child according to the forme of the booke of comon praier, that is brought to him to the church vpon Sundaies or holidays to be christened: or to burie any corps that is brought to the church or churchyard, in such manner and forme as is prescribed in the said booke of common praier. And if he haue beene defectiue in any of these you must present him.

11 *Item*, whether you haue a Register booke in parchment to write in all christenings, weddings, and burials: and whether those christenings, weddings, and burials, be diligently noted therein: and whether your minister euery Sabbath day after morning or euening praier doth distinctly read in the church, the names of all such as haue beene the weeke before either baptized, married, or buried. And whether the Minister and churchwardens doe set their hands to euery leafe of this booke. And whether you haue a chest with three lockes wherein the said booke is safely kept,

the

the Minister keeping one key, and each of the Churchwardens an other. And whether you haue a strong chest for the poore, with three locks, and three keies to the same. And whether your Minister doth moue and exhort the people to bestow their almes and charitable deuotion vpon their poore neighbours.

12 *Item*, whether your Minister doth preach, or administer the Communion in priuate houses, or appoint publike and priuate fasts or prophesies, or hold any priuate conuenticles: And whether doth he were such decent apparrell as is inioyned him by authoritie: And whether he be not a resorter to Tauernes, or alchouses, or giueh himselfe to base and seruile labour, or to drinking or riot, spending his time idly by day or by night, playing at dice, cardes, tables, or any other vnlawfull games: a common hawker, a hunter, swearer, or doe giue any euill example of life, whereby the word of God and the religion now receiued may be euill spoken of.

13 *Item*, whether your Parson, Vicar, or Curate, hath bought their benefices, or come by them by fraud, guile, deceit, or simonie: and whether he hath moe benefices then he ought to haue, not hauing sufficient dispensation thereto. And whether doth your Minister receiue into his church any excommunicate person before he bring to him a true certificate of his absolution and restoring to the church: And whether he hath receiued any woman deliuered of child begot in fornication to her thanksgiuing in the church, before shee hath publicly reconciled her selfe in such order as by the officer in that behalfe hath bene to her prescribed.

14 *Item*, what Schoolemasters haue you within your parish, that teach either openly or priuatly, in any schoole, gentlemans house, or els where, and whether be they of good and sincere religion: and licensed by the Bishop of this Dioces, or Ordinarie, vnder his hand and seale: and whether be they diligent in teaching and bringing vp youth, and to instruct them in godlines and vertue: and whether they teach any thing contrarie to the religion now godlily established, or doe not cause their children to reside vnto the church, to heare diuine seruice.

15 *Item*, whether haue you in your church or chappell, the booke of Common praier, lately explained in some few points by his Maiesties authoritie, according to the lawes and his Highnesse prerogatiue in that behalfe, the Bible of the largest volume, and other bookes allowed by authoritie. Whether haue you also a font of stone where baptisme is to be ministered, standing in the auntient vsuall place: in which onely the minister shall baptize publicly: a decent communion table in time of diuine

service, with a carpet of silke, or other decent stuffer: a comely and decent pulpit, standing in a convenient place.

16 *Item*, whether your parish Church, chappell, or chancell be well and sufficiently repaired, and so from time to time kept and maintained, the windowes well closed, the flores paved plaine and euen, and all things therein orderly and in decent sort without dust, or any thing that may be either noisome or vnseemely, as best becommeth the house of God: your churchyards well and sufficiently repaired, fenced, and maintained with walls, railes, or pales. And whether all persons excommunicate, and so denoticed, be kept out of your church. And whether you haue not had plaies, feasts, banquers, suppers, churchales, drinkings, temporall courts or leetes, laynaries, musters, or any other prophane vsage in your church, chappell, or churchyard: and if there be any such abuses you shall present the same.

17 *Item*, whether your Churchwardens haue yearely given an account of the church goods committed to their charge, and of other receipts and expenses: and whether they haue sold any bells, lead, or other church goods, without the consent of the Ordinarie first had in writing: and whether they haue imploied all such goods, receipts, and summes of money to the vse of the church: and whether the Churchwardens and sworn-men in former times haue of any priuate corrupt affection concealed any crime or disorder done in their times, and haue not presented the same: and what be the names of such Churchwardens, and of such offenders.

18 *Item*, whether you know or haue heard by common fame of any that liue vicioously in fornication, adulterie, incest, drunkennes, or vncleanes, common swearers, prophaners of the Sabbath, vsurers, bawdes, ribaids, harbourers, maintainers, or receiuers of any such leud persons, or any which carrie, send away, or conuey such persons before they be punished, or vehemently suspected of any such faults: any woman which hath bene begotten with child or liued incontinently before shee was married, who hath not yet satisfied the congregation, or of any which fight, chide, or brawle in church or churchyard. And what be their names.

19 *Item*, whether the Minister and clarke, and the Churchwardens, with certaine of the substantiall men of the parish in Rogation weeke, walke about their parish: and whether at their returne to the Church, they make their common praiers. Also who they be that doe negligently or wilfully absent themselves from praiers on Sondays and holidais, or vnuercently behaue themselves in the church the time of diuine service.

20 *Item*, whether there be any in your parish that doe administer vpon

goods of those that be dead without lawfull authoritie, or any that suppress, chaunge, forge, or hinder the performance of the Testaments or last will of the dead, or any executours that hath not fulfilled the Testaments will, especially such as haue not discharged such legacies as were bequeathed to the church, or to orphans, or to high waies, or to such godly uses, and what be their names.

21 *Item*, whether doe any Physitians, or Chirurgions practise physicke or chirurgerie within your parish that is not thereunto licensed by the Lord Bishop of the Dioces.

22 *Item*, whether the Church of your parish be vacant or no, who is the parson thereof, how long it hath beene void, and who doth receiue the tythes, oblations, and other commodities, during the time of the vacation, and by what authoritie.

23 *Item*, whether there be any in your parish that be suspected to be reconciled to the Pope of Rome his religion, any massing Priests, Iesuits, Seminaries, or other which haue receiued authoritie from the Romish church: any Papiests or Recusants, or any that goe about to deprave the Religion now established, and that maintaine heresies, vse enchantments, witchcrafts, sorceries, or such like.

24 *Item*, whether haue you the Canons and Constitutions lately set forth by authoritie, and for the better obseruation of them, whether hath your Minister read them in your parish church or chappell vpon some Sondaies and holidiaies, according as it is commanded.

25 *Item*, whether doe you know or haue heard by common fame of any other crime worthie presentment, the reformation whereof belongeth to the Ecclesiasticall court: and if you doe, you shall as well present them which now come to your memorie, as those which shall hereafter come to your knowledge, twice by the yeare, according to the Canons lately set forth by authoritie, that is to say, from henceforth at the feast of S. Iohn Baptist, commonly called Midsummer, and at the feast of the Natiuitie of our Lord, commonly called Christmas.

FINIS

